wife of MASAO ITANO also all group interview 203 and #4 husband/wife Project I.D. No148

NAME: Itano, Sumako (MASUKO)* DATE OF BIRTH: 1900 PLACE OF BIRTH: Okayama-ken
Age: 75 Sex: F Marital Status: M Education: 10 yrs.

PRE-WAR:
Date of arrival in U.S.: 1918 Age: 18 M.S. M Port of entry: San Fran.
Occupation/s: 1. Schoolgirl 2. Farmer's wife 3. Translator (husband)
Place of residence: 1. San Francisco 2. Freeport to 3. Sacramento
Religious affiliation: Christian church
Community organizations/activities: Director of Japanese Assnciation

EVACUATION:
Name of assembly center: Malaga
Name of relocation center: Tule Lake, Jerome Arkanaas, Amache
Dispensation of property: Leased the house Names of bank/s:
Jobs held in camp: 1. Office work (husband)
Jobs held outside of camp:
Left camp to go to: Chicago

POST-WAR:
Date returned to West Coast: 1947
Address/es: 1. Sacramento 2.
3.
Religious affiliation: Christian church
Activities: 1. 2. 3.
If deceased, date, place and age at time of death:

Name of interviewer: Takarabe Date: 9/26/75 Place: Sacramento

* Tape #4 shows Mrs. Itano as "MASUKO"

Itano, Sumako
Sacramento, Ca.
Sept. 20, 1975

Takarabe: As you know, Sanseis do not know much about what kind of lives Isseis led. It may not be interesting to you as it is about your life, but it is very interesting to Sanseis.

Itano: I think so, because it is very different from that of today.

Q: When and where were you born?
A: I was born in Okayama in Janurary, 1900.
Q: Do you remember about your father and mother?
A: Yes, I do.
Q: What kind of father was he?
A: He worked at a bank.
Q: Then he was a very intelligent man in those days, wasn't he?
A. He never farmed.
Q: How many brothers and sisters did you have?
A: I had eight, four boys and 4 girls. I was the 6th from the top.
Q: Did you live in the city?
A: We lived in the country, but the children all went to school in the city, so it was financially difficult.
Q: How much education did you have?
A: I graduated from high school. I attended 6 years in grade school and 4 years in high school.
Q: Was your father a gentle or a strict man?
A: Like most Japanese men, he was not very friendly, but not too strict.
Q: What kind of education did he have?
A: Not much. One of his relatives attended Doshisha College, but he could not go there as he was the only son. That is why he let all his children attend schools if they wanted to.
Q: What kind of mother did you have?
A: She was a hard worker. She was attending a teachers' college in Okayama, but she had to quit it when she was about 17 as she had to get married. She always regretted that whe could not finish the school.
Q: Was your mother very gentle or strict?
A: She was normal. She scolded us but not always.
Q: Was she very friendly to you?
A: Yes, very much so. When the children came home on vacation, we all gathered around her. Father was not very happy about it but we all went to her.
Q: Did you have grandparents?
A: Yes, I had a grandmother. She was a very nice person, and we were influenced by her very much.

Q: How were you influenced?
A: She used to admonish us by using old sayings or proverbs, and quieted us when we were angry. My mother was busy with many children, so grandmother took care of us. She loved reading books, especially history books, and told us many stories. We had many books at home, so I read a lot of books since I was a child.
Q: Do you remember anything that your grandmother told you?
A: I forgot but she told us many fables.
Q: Was she your father's mother?
A: Yes, she was. She used to live with us. She liked growing flowers and giving them to other people. Some poeple still remember her kindness and tell it to my sister.
Q: What kind of thing do they say?
A: There was a family which lived across from our house. They lost their parents and did not have enough to eat. My grandmother would hide some food under her apron and took them to their house every evening. Those people are well to do now, but they are still grateful to my grandmother. It was too bad my mother died before grandmother died.
Q: Did you get along well with your brothers?
A: One died young with T.B. We quarrelled once in a while, but we were good friends.
Q: What did your older brothers do?
A: My oldest brother brother graduated from Bunka University, and worked for the Ministry of Agriculture.
Q: What was his name?
A: Nakahara Shigeki. He is over 80 years old now.
Q: What did your second oldest brother do?
A: He worked for Mitsu Bussan after graduating from college. He used to go to Australia to buy wool. He died.
Q: The third brother?
A: He is a mechanical engineer. He is 77 years old now. and is ready to retire. My oldest sister who was a teacher died, and the second oldest sister married a doctor.
Q: Who had the most influence on your life?
A: It was my mother. It was my mother who told me to come here.
Q: Is there anything taught by your mother or grandmother that you still remember?
A: I do not remember anything special at this moment, but seeing my mother as a wife in an old family, I did not want to be a wife in an old family. My mother also thought that I would not make a good wife in an old family, so she met my husband-to-be and asked many questions. After meeting Itani my mother said that he is an honest hard worker, so even if he did not get rich he will have enough to live on. I am glad I did not tell my mother what a hard life I led in America at first.
Q: Did you learn about Ninomiya Sontoku when you were young?
A: Yes, I did, but I was not too impressed by him.

Q: What was the religion of your family?
A: Buddhism, Koyasan.
Q: Were your parents ardent believers?
A: No, not too ardent, but my grandmother was.
Q: How was your school days?
A: I had fun. I was always number one in the class.
Q: Were ypu the class president?
A: No, it was co-educational so boys were always president.
Q: Did you think it was unfair?
A: No, I did'nt mind. But as I was the tallest in the class, I had to hold hands with the shortest boy. He did not like it so he wanted me to hold his little finger.
Q: What was fun in your grammar school days?
A: Excursion.
Q: Did you have fun in your high school days?
A: Yes. As my three brothers were attending schools, I was not supposed to go to school, but luckily I passed the entrance exam so I could go to the high school.
Q: What kind of thing did you talk about in high school? Did you talk about marriage?
A: I was only 12 years old when I entered the high school, and graduated when I was 16 so I did not talk anything like that.
Q: Were their any boy girl relationship?
A: No, there wasn't. Only some girls received letters from some boys in the family.
Q: What kind of village did you grow up in?
A: It was a little village.
Q: Do you remember any happenings in the village?
A: Nothing much happened.
Q: What subjedt did you like in grammar school.
A: I liked math, but I did not like composition.
Q: Did you like Shushin? (Ethics)
A: I did not like it much, but I had to study it.
Q: What do you remember in your childhood, war etc.?
A. There wasn't any war. The World War I ended when I came to America in 1918.
Q: How old were you when you got married?
A: I was not quite 18 yet.
Q: Didn't some girls get married around 16?
A: No, I don't think so. My mother married young and had a hard time, so she did not want me get married young. When I told my mother that I did not want to get married and go far away, she said that even if I lived closer I may have hardship, so she encouraged me to come to America.
Q: Did you know anything about America, then?
A: No, I did not know anything about America. There wasn't anybody who came to America from our village. There were some from Itano's village. I was somewhat related to Itano.
Q: Have you heard about Christianity before then?
A: No, never. But my father had a friend in the village who was a Christian. Itano's sister married a Christian and came to America.

Q: How did you get to marry Mr. Itano?
A: Itano came back to Japan after graduating from school, and I was introduced as a far relation/
Q: Did your mother decided that you should marry Mr. Itano:
A: No. After father came home from his business trip both families met and talked. My mother did not force me to marry him. She left it up to me to decide. I trusted my mother, so I decided to marry him.
Q: What did your father say?
A: He thought Itano was O.K.
Q: When was this?
A: It was latter part of 1917. He was temporarily exempted from the draft, so we hurried and had our marriage ceremony in October, and came to America in February of the following year.
Q: When did you meet Mr. Itano for the first time:
A: When we all met at Itano's aunt's house. We did not say anything to each other.
Q: What was your first impression of him?
A: My brothers were all big, so I thought he was a small man.
Q: It must have been hard to make such a big decision?
A: Yes, but I was lucky. Many women had so much trouble with their husbands.
Q: What kind of trouble did they have?
A: Some husbands did not have good skills, jobs. drank or gambled/ Many people went back to Japan because they did not have jobs.
Q: Did you leave Japan in December?
A: We left in February and arrived here in March.
Q: How was the trip?
A: I was seasick, and could not go to the dinning room, so I asked the boy to bring me some cooked rice.
Q: Were there many picture brides on the ship?
A: Yes, they were mostly in the third class, but there were some in second class.
Q: Do you know if those picture brides were successful here?
A: I don't know any picture brides except Kiyama-san who was in the same cabin with me.
Q: Did you hear about picture brides after you came here?
A: Yes. Some brides did not have any place to go so they went to Salvation Army for help/
Q: Was there much disorder in the society?
A: No, it was not too bad, but restaurants were very prosperous. In 1920 picture brides were prohibited, and after that men went back to Japan to take brides. Those brides are the youngest ones now.

Q: Did you land at Hawaii?
A: Yes, and one of Itano's aquaintances treated us with bonito sashimi. It was very delicious. I felt better after we landed at Hawaii, and I did not get seasick.
Q: Where did you land at in AMERICA?
A: San Francisco.
Q: Did you go to Angel Island?
A: No. Only people who came alone or who had disease went there.
Q: Where did you stay in San Francisco?
A: We stayed at our friend's.
Q: What was your first impression of America?
A: I thought it was a big country.
Q: How did you feel when you saw the white people?
A: I didn't have any special feeling. When I started going to school I felt lonesome.
Q: Did you become a schoolgirl right away?
A: Mr. Sakamoto was working at his friends ranch in Yolo, so Itano went there. I could not go to the camp with him, so I worked as a schoolgirl in Burlingame.
Q: What did you do as a schoolgirl?
A: I did housework, cleaning house, washing clothes etc.
Q: How was your English?
A: I did not do too well. I studied English in high school, but my conversation was poor, so I had to use a dictionary.
Q: How long did you work as a schoolgirl?
A: About half a year. Then Itano told me to go to San Francisco, and attend an English class at the Buddhist church in the morning and learn sewing in the afternoon, so I did.
Q: Did Mr. Itano come to see you while you were working as a schoolgirl?
A: Yes, once in a while.
Q: About once a week?
A: No, not so often. I was lonesome but I could not do anything about it. After a while Itano went to farm in Freeport. He asked me if I wanted to go with him, so I said of course I wanted to go there. Then we went to the country.
Q: How long did you stay in San Francisco?
A: Less than a year. We were in Sacramento by the Armistice Day.
Q: Did you work with your husband when you came to Sacramento?
A: No, my husband did not let me work outside. I stayed home and cooked.
Q: About how many people did you cook for?
A: Usually about 4 to 5 people. When there were many laborers we hired cooks , but they did not stay long because the laborers complained too much.
Q: What kind of thing did Mr. Itano grow?
A: All kinds of things like tomatoe, onion, potatoe, corn etc. but he was not a good farmer so they did not grow well.

Q: Where did he graduate from?
A: Agricultural Dept. of the University of California, Berkeley, but he decided to become a farmer. Other farmers must have laughed at him, but he was very serious. Two years later when we were ready to move in town, he was asked to teach a school, and become a secretary of Nihonjin-Kai. (Japanese Association). Mr. Takasugi who had been working as a translator had to go back to Japan, and asked my husband to take care of his business while he was gone, so he worked at the office on 4th and L St. as a translator and interpreter. He had to interpret at the Court House or translate some contracts. After that he started the insurance business.
Q: What kind of hardship did you have when you were in Freeport?
A: It was worse than the life in the country in Japan. I had to cook rice over a gasoline can with chopped wood.
Q: Weren't you surprised when you came from Japan?
A: Yes, I was, but I am glad I never mentioned a word about that kind of life to my folks in Japan. It is a funny story now, so when I tell them about it they don't believe me.
Q: Do you think you did not experience as much hardship as some other women?
A: No, because I lived in the country only for about 2 years, and moved to town a little after Harvey was born. Some women had a hard time because their husbands were not dependable.
Q: Were there many irresponsible husbands?
A: Yes, there were quite a few. The wives had a hard time because of debts, but some wise wives went out to work to pay the debts. I did not experience much hardship. Only the life in the country was rough, so I was surprised.
Q: What do you mean by rough?
A: Getting up early in the morning, and cooking on the floor of the kitchen burning firewood.
Q: Did you pull weeds?
A: No, I didn't.
Q: Did you wash?
A: Of course, I had to.
Q: What year did you move to the town of Sacramento?
A: In 1920, 2 or 3 months after Harvey was born. We rent one room.
Q: How long did you stay there?
A: May be about 3 months. Then we rent two rooms and a kitchen of a house acrosss from the Toriumi's.
Q: Did Mr. Itano's work go well since 1920?
A: There was not a day we did not have money because he received cash for his service. We were not in red even during the depression even when the banks were closed.

Q: How did the Japanese in this area do during the depression?
A: Many people had hard times. Some people in Florin had their electricity turned off because they could not pay the bills. Some people could not buy firewood or rice and ate potatoe.
Q: Did Mr. Itano have work during the depression?
A: We had enough to live on. He said that we did not get in red. Even though the banks went bankrupt, we did not have to worry because we did not have money in the bank.
Q: How old was Harvey then?
A: I think he was in junior high.
Q: Was he given a hard time at school because he was a Japanese?
A: I don't think they gave him a hard time because he is quiet, but they might have hurt his feeling.
Q: Did Harvey study hard since he was little.
A: No, he didn't. He didn"t have homeworks or books to read.He did not say anything at home, but I heard from other people that he did real well in school.
Q: Have you ever been homesick?
A: Yes, when I was a schoolgirl. I cried because I did not understand English.
Q: Did you want to go back to Japan after you came to Florin?
A: I was lonesome because the lifestyle was so different, but I did not want to go home.
Q: Did you want to send your children to Japan?
A: No, I didn't.
Q: Why did some Japanese send their children to Japan?
A: Some did because the wives had to work, and the children get in the way. Others sent their children to Japan when they reached junior high age. Many boys and girls went to Japan from Harvey's class. to educate them.
Q: Did everything go well for you till the war broke out ?
A: Yes, we were healthy , and the children went to college.
Q: Do you think Japanese were discriminated before the war?
A: Yes, I think so. The social life is still separated now.
Q: Was the atmosphere between Japanese and Americans bad?
A: Yes, many Japanese went back to Japan with children. Itano had the obligation to take care of his mother, but as we could not go back to Japan because of children's school we asked Itano's sister to take care of mother. Itano's sister took care of her till she passed away. But Itano get to visit her before she passed away.
Q: How many brothers and sisters did Mr. Itano have?
A: Six. He was the oldest son, but he had an older sister. That is why he feels the responsibility.

Q: Where were you when Pearl Harbor was attacked?
A: We were living in a house on U Street in Sacramento.
Q: How did you feel?
A: Itano had gone golfing that morning, and I was home. I heard that there may be a war, but I did not think it will happen like that.
Q: Were you surprised?
A: Of course I was.
Q: Did you think your life may be in danger?
A: No, I did not think so, but I was worried if we could make a living because the insurance company cancelled all the auto insurance. They sent back all the premium, so we had to return them to the customers.
Q: When was Mr. Itano interned?
A: In February. Itano did not expect to be interned, so he was not prepared.
Q: Did the FBI come?
A: Yes. They took me to the Court House with him. Then they left my husband and Mr. Kitagawa at the Court House and brought me home. I don't know why they did that. Harvey was in Berkeley at that time. He saw his father's name among the Japanese interned, so he came home at once. I told him to go back to school because it was father's wish that he finish school. Harvey went to see a judge he knew, but he could not get any help, so he went back to school disappointed.
Q: How long did Mr. Itano stay in the Court House?
A: I think he stayed there for about two days. I took some clothes to him but I could not see him. Then he was taken to the Immigration office in San Francisco. I heard that I could see him there, so I asked a young man to take me there with some food. On the way there we saw ~~we saw~~ two buses with shades drawn and no marking go by. At that moment I had a feeling that he might have been on one of the buses. We went to the Immigration office anyway, and found out that they had just left.
Q: The last time you saw your husband was at the Court House, wasn't it?
A: Yes, it was.
Q: Then you did not have a chance to say good-bye to him, didn't you?
A: No, I didn't. Harvey came home that night. When Harvey went back to school, Berkeley was a danger zone, so he had to come home. We were very disappointed because he could not take the final. But they gave him the same grade as before, so he received all As. He entered the assembly center early to help the hospital. He could get out early from the camp to attend a medical school in St. Louis. As he was an alien's son he had to pay the tuition, but Itano had saved money in Harvey's name, so we let him take it.

Q: What did you do after Mr. Itani was taken away?
A: I did not know what to do, but Itano's office girl helped me dispose of our household goods. We put our furniture in a government warehouse. Some furnitures were lost but most of them were there.
Q: It must have been very hard to pack all by yourself?
A: We should have taken more things, but we were told that we were not allowed to take much, so we took only things we could carry. I think Itano was very worried about us. The mail from him was censored by some Koreans who could read Japanese, so his letter was always the same. Looking back I think the people who had little children had it made. They were brought up free during the three years they were in the camp. They could have milk, oranges and other things they did not eat at home.
Q: Where did you go first?
A: Wallaga. Then we went to Tule Lake.
Q: How was it in Wallaga?
A: I was a temporary place, and it was not well-equipped. The toilet was dirty.
Q: Did you have any problem?
A: Masashi was a growing boy, so he was always hungry. Milk was given to children under 10 years old, so Masashi missed it.
Q: What kind of inconvenience did you have in the assembly center?
A: It was wartime so I think a little discomfort or inconvenience could not be hlped.
Q: As they were so many people put in one place, were there any trouble?
A: There might have been some, but as Itano wasn't with me I didn't care.
Q: How long did you stay in Wallaga?
A: About 3 months.
Q: How was it when you were taken to Tule Lake by train?
A: It was pitiful. I was glad we did not have babies. Bachelors were bad as they did not have anything and any resposibility.
Q: Were the No, No people powerful in Tule Lake?
A: We went to Jerome, Arkansas before Tule Lake became a No No camp. It took about 5 days to get to Jerome, Arkansas.
Q: What kind of a place was Jerome?
A: It was a hot place with a lot of mosquitoes, but the people were really nice. Mr. Mikami was a block manager, and he was good.
Q: Was Rev. Nakamura there?
A: Yes, he was with us from Tule Lake, then we went to Amache, Colorado together.

Q: How long did you stay at Jerome?
A: Less than a year.
Q: How long did you stay in Tule Lake?
A: Almost a year,
Q: Do you remember much about Tule Lake?
A: We moved out of Tule Lake soon after Itano came, and went to Jerome.
Q: Was it nice in Jerome?
A: People were mostly from the country and were quiet.
Q: What did you do in Jerome?
A: I attended an English class. I also went to English class in Tule Lake and Amache.
Q: Did people give you a hard time when Mr. Itano was not with you?
A: They did not give me a hard time, but they were not too kind to me.
Q: Were you sad in camp?
A: I was lonesome because Itano was not around. Reverand's wife encouraged me.
Q: Did you have fun in camp?
A: Yes, we dug shells in Tule Lake and learned to make necklace and flowers. I sent them to people outside.
Q: Did you make anything in Jerome?
A: I don't remember.
Q: Did Mr. Itano work after he came to camp?
A: He worked in an office in Jerome, and worked in the Red Cross in Amache. We were very happy in Amache.
Q: What kind of worry did you have concerning children?
A: In the evening I went looking for Masashi. He used to play with children from Sacramento who were not bad. He graduated from high school in 3 years. After 3 years we went to Chicago. Masashi took music or something in summer school, and graduated. Then he went to college. War was coming to an end, and we had to think about our future. So my husband left the camp earlier and worked at a publishing company. I left camp with Masashi for Chicago. Later I came back here with Mrs. Iijima.
Q: How long did you stay there?
A: Twenty months. In those days we could not buy cars, so we were going to come back by train. In the meantime Harvey graduated from college, so we ordered a new car in his name. In early '47 we bought a new Chevrolet, so we came back to Sacramento in it. We were lucky. In those days not many people had new cars, so poeple looked at us. We are very lucky people. We had good health, and we did not have a big misfortune.
Q: Did Mr. Itano go back to auto insurance business?
A: Yes. Most people who had insurance with us before bought insurance from us. We could not make our living only on auto insurance, so we started selling life insurance, too.

Q: You had hardship, but everything went well for you, didn't it?
A: I didn't experience much hardship compared to other people.
Q: When you came back here did you have a place to live?
A: We bought a house on 4th Street around 1924. We did not have money then, so we borrowed $5000 from Mr. Kanbara. It was the first time we borrowed money. We had rented it, so we went back there.
Q: Do you think it is good for Sanseis to be conscious of being a Japanese?
A: I think it is better for them to be conscious of being a Japanese. As they do not have the equal rights as Americans, they should try harder.
Q: Do you think it is good for Sanseis to study Japanese culture and tradition?
A: I think it is good for them to do so, but not too many people will do so. Do you know Mr. Moriya? I think his study will become plus in finding our roots.
T: Thank you very much.

Group 5 208

also see #148-(2010) + #4 (with husband) Project I.D. No ~~148~~

NAME: Itano, Sumako (MASUKO) DATE OF BIRTH: 1900 PLACE OF BIRTH: Okayama-ken
Age: 75 Sex: F Marital Status: M Education: 10 yrs.

PRE-WAR:
Date of arrival in U.S.: 1918 Age: 18 M.S. M Port of entry: San Fran.
Occupation/s: 1. Schoolgirl 2. Farmer's wife 3. Translator (husband)
Place of residence: 1. San Francisco 2. Freeport 3. Sacramento
Religious affiliation: Christian church
Community organizations/activities: Director of Japanese Assn

EVACUATION:
Name of assembly center: Malaga
Name of relocation center: Tule Lake, Jerome Arkansas, Amache
Dispensation of property: Leased the house Names of bank/s:
Jobs held in camp: 1. Office work (husband)
Jobs held outside of camp:
Left camp to go to: Chicago

POST-WAR:
Date returned to West Coast: 1947
Address/es: 1. Sacramento 2.
3.
Religious affiliation: Christian church
Activities: 1. 2. 3.
If deceased, date, place and age at time of death:

Name of interviewer: Takarabe Date: 9/26/75 Place: Sacramento

Conversation with Parkview Presbyteri an Issei Fujinkai members:

Kosho Hiraga
Sumako Itano
Ai Miyake aiko?
Ai Miyasaki
Ai Mizobe
Tome Takatsuki
Toku Sato
Taka Washizu

Place: Parkview Presbyterian Church, Sacramento

Time: 1974

Interviewer: Heihachiro Takarabe

Translator: Heihachiro Takarabe

Itano: I was raised in a very traditional and well known family in the village. You know the life of a wife in that kind of household was very difficult. I'd seen my mother suffer a lot. There are so many things which she had to worry about. So I didn't like that kind of life at all.

Washizu: Ever since I was 14 or 15 years old, I wanted to come to America, because I didn't want to live in such a poverty-stricken Japan. It's really strange, but somehow things worked out the way I wanted.

Itano: My mother used to say, "Just because you live close to parents ~~it would~~ does not assure a happy life. There are lots of people who had a real hard time because of ~~it~~ such a situation. So it might be better for you to marry a very straight and serious person even though he might have to go far away. It seems as if he (Mr. Itano) doesn't have much money, but he will do well enough to feed you." When I said that to my husband, he said, "You were a fool, that's why you came to ~~the~~ a place like this." (laugh...)

Washizu: Well, a man who just graduated from a college wouldn't have much money. (At that time Mr. Itano just graduated from U.C. Davis in Agriculture.)

Itano: You see it turned out to be true when my mother said, "He will be able to feed you." She said, "You are very healthy, so why don't you go to America." My mother had ~~x~~ foresight because she suffered a lot in such a traditional family.

When we visited Japan last time, we didn't even tell anybody about our visit,(so that they would not make any big celebration). So my brothers were working at universities. They were really surprised to see us.

Well, I listened to my mother's opinion and somehow it worked out ~~okay~~. However, I wasn't enthused about coming to America. My mother knew that I was a very independent woman and could not adjust in that kind of traditional household ~~whose~~ where women had to say, "Yes, Yes." and did whatever was told ~~to~~ them.

(Q: Japanese-in-laws used to be very difficult to get along with.)

Washizu: I used to live in Isleton. Our children had to go to a segregated school. There was such a school in Florin, too. They say those Nisei who went to segregated schools had very heavy accents.

Q: When I went to visit Livingston, someone said that ~~once~~ a Nisei student came from Florin area and because of the school situation he couldn't speak English very well.

Washizu: Well, when my son went to a public school, a teacher held out a pair of scissors and asked his class, "What is this?" My son said, "I know. It's hasami (scissors in Japanese). He didn't know how to speak in English very well at that time.

Itano: Around here all Nisei children went to Lincoln Elementary school. Even though it was not a segregated school, there were many Japanese and Chinese children and very few Caucasian children. They were learning such elementary language as "Open the door," and "Close the door." It was very funny. However, they had a good teacher by the name of Miss Edna. It's her first name, I think, and I wouldn't know the rest.

Q: I heard a white person who taught Nisei children saying that when they drew pictures, they drew a large battle ship with a large Japanese flag and a small battle ship with a small American flag. (laughter)

Washizu: When we entered the concentration camp, people in Sacramento wondered whether or not all the young people in Isleton were Kibei. I said, "Oh, no. My son doesn't know Japan at all." Then they said, "Why is it that everybody speaks such a good Japanese?" So I said, "Well, everybody went to a segregated school, so they know lots of words which I even don't know. However,

they were very poor in English.

Itano: You know the principal at Lincoln Elementary school was a woman, a very strict person. If boys didn't mind themselves, the only thing the teachers had to say was, "I'm going to send you to the principal." Then they would ~~shrink away~~ (quiet down) ? Her name was Miss ~~Hatley~~ Hartley.

Miyake: There were many poor Japanese people at that time. Miss ~~Hatley~~ Hartley once asked Mrs. Masaki if she could get assistance from those poor Japanese people. But they did not want to receive any assistance from the government. Miss ~~Hatley~~ Hartley wanted Mrs. Masaki to carry this message, but they refused to accept it. No Japanese accepted welfare at that time.

Itano: At that time there was no social security, so when the husband died, ~~those~~ The family had nothing to depend on. ~~Their~~ children were still small and they were really poor. Even then, they would not accept any assistance. At that time women couldn't go to work as ~~houseworkers~~ domestics as freely as ~~we~~ they did in recent years.

Washizu: There were those who had to send their children to Japan, because otherwise they would not be able to work. Rev. Kato was sent back to Japan when he was

three years old. Especially when their mother died, the father could not take care of them.

Itano: When their father died, then the mother could raise her children somehow. But when their mother died, the father could not take care of them.

Kiyoshi and Dorothy went through similar experience because their mother died soon after Dorothy was born . She was only 2 years old then. When I went to her funeral, their family friend, Mrs. Endo (I think it was her name) held her. It was the time when she could not understand that her mother had died. She had a round cute face, and she was looking around all over the place. I think Kiyoshi knew what was going on.

Q: Mrs. Washizu, you have three children,right?

Washizu: All my children went to high school. However, Miyoko graduated from a Jr. College. My son is working for the Post Office.

Q: How about you Mrs. Itano?

My oldest one is Harvey (PHD and MD) and then Dean who is a lawyer and manager of Guild Savings and Loan. The third one, Masashi, is a pathologist in Long Beach Memorial Hospital. Sometimes I forget what my children are doing and I get embarrased.

My daughter graduated from ~~a~~ college as a dietician.

Q: Mrs. Sato?

Sato: All my children(three) are dentists now, because my husband was a dentist.

Q: Mrs. Miyake?

Miyake: I have three children, one boy and 2 girls. My son is a college graduate. He wanted to become a teacher, so he went to a college in Minesota. But he became an engineer. Helen was going to a junior college but we were evacuated, so she learned sewing in Chicago. The oldest daughter went to UC Berkeley.

Q: Mrs. Mizobe?

Mizobe: I have two daughters, Toyoko and May. Toyoko is the older one. Both went to Jr. College. Toyoko was in college when we were evacuated.

Q: Mrs Hiraga?

Hiraga: I have 8 children. They all graduated from colleges. George went to a college in Los Angeles. He is a diplomat and now he is stationed in the Philipines. The Second one is in Los Angeles. He is a minister turned ~~a~~ social worker. He went to college in Minesota. He went to Japan and then went to Seminary. Willie went to ~~S~~school for architects. Now he is doing ~~a job~~ works which deals with building bridges and developing land.

Sherley went to a junior college. The rest of girls went to high school. All were married.

Q: Mrs. Miyasaki?

Miyasaki: I have three daughters and a son. The oldest one, a daughter, got ~~marry~~ married early, as soon as she graduated from Jr. College. The next one graduated from high school and was sent to Japan to attend Seishin Jogakuin (Women's College). As soon as she came back, the war started. The third one was attending a Jr. College when the war started. So she didn't get to graduate, but she went back to college after they got married. My husband died when Dan, my son, was in college, with one more year until his graduation. He was attending a dental college in Chicago.

Q: Mrs. Takatsuki, you don't have any children, right?

Takatsuki: Yes, that's right.

Hiraga: I guess I have the most children. My children liked school, so they all wanted to go to school.

Q: They told me that Nisei did very well in school, why?

Itano: You see, we had ~~nothing~~ no way to improve ourselves, because of discrimination, however, there was one thing we could do which was to send our children to school. You know that they had to be a lot better than white people (to get a job). If they were equal, then Nisei would have no chance. However, I didn't have to tell my children to study. I did tell them to study Japanese, though.

Q: How about other people?

Takatsuki: This is the way I feel. Nisei ~~were~~ are Americans. Their mothers stayed home. However, nowadays both parents work and the children ~~were~~ are left alone at home. So this might have something to do with their grades being lower than those of Nisei. I also think that children (Japanese-Americans) now are used to too much ~~of~~ luxury. Issei were very poor.

Itano: Friends are also an important factor, too. If they had good friends, then it was OK. Japanese lived in a small area, so everybody knew what the children were doing. Even school teachers knew the childrens parents, so ...

Takatsuki: That's right. They didn't have too many white children as their friends.

Q: Why Nisei ~~studied~~ studied the hard?

Itano: Of course parents encouraged them very much. I think parents wanted them to become better educated and more recognized by the society than Issei were. I think this was the real wish which was ~~behind~~ in the parents mind.

Washizu: You see, Issei came to ~~the place~~ America where they could not speak the language and had no rights. We even could not buy land, because we did not have citizenship. Issei knew that they couldn't advance very far, but they really wished that at least their children ~~can~~ could become successful.

Itano: However, even if some of the Nisei graduated from Engineering school, they could not get jobs in those days. I knew there were those who said, "What are you talking about! Even if you graduated from college, you can't even get a job. There is no use going to school!" There were some people like that. Besides, if their kids worked at a farm, or a fruit stand, they could make money immediately. Take Imagawa, for instance, even though their children graduated from college, they couldn't get jobs. But they still sent their children to school. They were really interested in education.

Washizu: There was a time like that. If they thought about immediate income, going to school was a waste of time. For example, I knew a Nisei who graduated from Harvard University, but the only job he could get was a job as a delivery boy at that time.

Itano: In one way of looking at it, because of the war, Japanese Americans were forced to relocate and became exposed to many more areas of America. That's why people in the East began to recognize the Nisei's ability.

Miyake: It's very important to do well in school, but I have never told my children "not to get behind others". I have been reading "Fujinno Tomo" ("Friends of Housewives", a magazine for housewives) for a long time. There were many good articles in there. Some of them, particularly those articles of Hani, Motoko's ~~articles~~, were good. She often quoted from the Bible. Once she was asked by an interviewer where she got the idea about her school. She replied,

"I got a hint from the Bible." She said, "You should ~~never~~ teach children not to ~~get~~ be defeated. It's OK when they win. But if he/she ~~get~~ defeated, then ~~your children~~ The child will bear a grudge against others. I would like to say, 'Do your best!' If you do well, then you'll be very happy. Even if you ~~didn't~~ don't do well, you can accept yourself. At the same time you can sympathize with others who ~~didn't~~ don't do well. You should never insist on winning. Otherwise you would not be able to be kind to others."

Itano: However, Japanese parents said, "Don't get defeated!" quite often. I used to hear it very often. They would say, "Makeruna!" (don't get defeated).

Washizu: However, soldiers of 442nd must have put up a maximum effort because they heard "Makeruna!" from their parents.

Miyake: However, I feel that this comes from the Nisei's patriotic spirit for America.

Itano: It's true. It's not just Japanese who loved their own country. Nisei ~~don't~~ didn't say that by words, but they sure cooperated with the government and showed their patriotism by action. I think Nisei are very honest.

Miyake: I ~~felt~~ feel the same way. It's not just Japanese who taught patriotic spirit. Americans also taught their children the spirit to love their country. I was still at Tule Lake, and Masako was in Minnesota when we had to decide whether or not

we should go back to Japan. So we wrote to her about it. Then she said, "Mother, if you want to go back to Japan, you ~~could~~ can do that anytime you want. However, even if I'm alone, I would like to stay here and serve America."

This was her letter to us. For the first time I felt that American children were indeed taught the spirit of patriotism little by little in the schools. It comes from the fact that they sing national anthems, and ~~doing~~ from other things at school. It is a very gradual process. It's not because she went to the East, but because she attended American school. That's how I feel.

Q: Mrs. Sato, how did you educate your children?

Sato: Well, you know I didn't understand anything, so I just let them do whatever they wanted to do.

Itano: At Sato's ~~young people~~ The children had to do better than their father, since he was an Issei dentist.

Sato: I feel they had good friends.

Miyasaki: At that time the environment was very good.

Q: Your children's friends were ~~whites~~ Hakujin (Caucasian)?

Sato: No, they were Japanese, the Masaki's boys, Dr. Sato and others. I really feel it was because of their friends' influence that they turned out OK.

Itano: I received a Christmas card once from Mr. Nagaishi, a former Japanese school teacher. He said, "I'm sorry I haven't been able to communicate with you for a long time. One of the reasons why I couldn't write to you was because I feel that I had not been successful in teaching Japanese to your sons. I tried my best but I was not very successful. So I have been feeling very small." Well, I cried, because it wasn't his fault. (He took care of my son, Harvey.) It was because my boys were lazy and didn't study hard enough.

I told them that if they could get good grades at the ~~Whitemen's~~ Public school, then there was no reason why they couldn't do well in Japanese school. They just didn't want to put in ~~an~~ the effort. I used to be scolded by my husband, because the boys weren't studying Japanese hard enough. My husband used to say, "You are staying at home ~~and~~ why don't you help them to study Japanese." This used to give me a headache.

I suppose when they went to Japanese school, they relaxed and didn't study. If the teacher was real strict teacher, then the students would learn ~~it~~, but...

They say that Mrs. Makita was a real strict teacher. Even the boys minded their manners and studied hard in her class. If a teacher was ~~lenient~~ lenient, the boys were very noisy, ~~taping~~ tapping on the desk, and ~~did~~ doing all kinds of things in class.

Q: Mrs. Mizobe, why did Nisei do so well in school?

Mizobe: I suppose it's because they were diligent. They were Americans, so they had to be educated well here. I wouldn't know the other reasons. If you study hard, then it ~~would~~ become your own treasure.

Q: Did you think Nisei knew that?

Mizobe: I think so. You see their parents didn't understand too much about ~~things of~~ America. It was very inconvenient. So ~~they~~ the children just couldn't afford to be indifferent ~~for~~ about studying.

Itano: One day a Nisei parent asked me how we helped our children to study, because her children (~~Nisei~~ Sansei) weren't studying very much. I told her that I ~~never~~ had to tell them to study, but it was very important to create an atmosphere where children could study hard. All my brothers went to college in Japan and there aren't any who stopped at the middle school. So I used to tell my children about them. I suppose there ~~were~~ was such an atmosphere at my home. We never told them ~~to work as fast as they can~~. They had to get a job right away. There were those who quit school and started working. You couldn't blame them because Issei didn't have much economic power to send their kids to school one after another.

Takatsuki: I think kids who came from rich family ies didn't do very well. It's the kids who came from a rather poor family who tried their best. You see, they knew the situation at home. They couldn't fool around. The other thing is that, before the war when children finished classes at their public school, they used to go to a Japanese school. They just didn't have a chance to play. As soon as they ate their sweets after school, they had to go to their Japanese school. So they didn't have time to get involved with bad ~~[illegible]~~ children's groups.

Itano: Well, they didn't even let ~~you~~ our children in. The groups

Takatsuki: Nowaday Nisei are scattered in the ~~white~~ community and they don't live in the same area together. So Sansei children associate with ~~white~~ their children in their neighborhoods. You don't know whether those children are good or bad. And most of the time ~~those white~~ The parents don't know where their kids are. Once a Japanese parent called her neighbor trying to find her children's whereabout. The neighbor said, "Well, they'll come back when the time comes. You don't need to watch them that carefully." Nisei still worry about their children's whereabouts. But because they associate with anybody nowadays, Sansei children are ~~easy~~ apt to get involved with bad groups. anyway.

Others: You are right!!

Miyasaki: When our children were growing up, they studied hard. That's all they did. So when they came back from Japanese school, they ate some sweets and then they studied again. All Japanese children did the same. So naturally they learned to study hard.

Itano: They didn't have that much freedom. So it was better for them.

Q: Did you send your children through school?

Itano: Yes, we did.

Sato: Yes, we did.

Miyake: No, we didn't. My children worked during summer vacation

and also worked when they could. So I didn't have to send any money to them.

Miyasaki: Well, ~~as for~~ Dan, ~~he~~ worked during the summer and saved up about 4 to 5 thousand dollars. However, it wasn't enough for his expenses, especially for the dentistry. They said they needed over $10,000 a year. So I helped him out. It's almost impossible to go to the school of dentistry by yourself. I sold some bonds which my husband had in order to make money available to ~~for~~ him.

Itano: It was a real good use of that money.

Miyasaki: Yes, because of that he can make good money.

Itano: My son, Masashi, also went to work in Marysville and other places. However, his ~~their~~ earnings weren't that much. If he had ~~they were to~~ spend it for tuition, it would ~~they couldn't~~ have lasted more than one semester, because he ~~they~~ had to spend a lot in the beginning.

Q: How about you, Mrs. Hiraga?

Hiraga: My oldest son attended school in Japan. We had to send money ~~for~~ to him. ~~There were some who~~ Some of our sons went to school here. So we had to spend money for them, too. Some of them worked at a cannery. Then one of them went to Los Angeles. Our Girls learned sewing and other things.

Itano: I think Harvey worked in his school, too.

Q: I still have one more question. Just because you went to school, it doesn't mean that you can become a fine person, does it?

Miyake: I feel that you need both public school education and family education.

Itano: Even then, one must build that up before they graduate from high school. I don't know how successful I had been.

Q: When Japanese say, "learning" it also includes building of one's moral character. It's not just knowing things.

Itano: I agree with that. Just because one ~~went~~ goes through school, it does not assure him ~~to~~ of become a fine person.

Takatsuki: Back in the old days, we used to learn "shushin" to learn moral codes. However, they do not teach things like that here.

Miyasaki: They don't come to church, either.

Takatsuki: If children don't go to a temple or a church, they ~~wouldn't~~ don't have a chance to learn these things.

Q: In Japan, teachers weren't just somebody who taught subject matters. They taught something about building a good character. However, teachers here don't do that.

Itano: I think teachers here are very specialized (so that they can't teach morality).

Takatsuki: In Japan if the church ~~were~~ were a Christian, one, then ~~they'll~~ they'd go to church. However, if they were not, they did not have much chance

to go to a temple or shrine. So they needed to teach morality at school. When we were going to school, we learned it, but they don't teach it any more.

Q: In one way the American educational system is very inconsistant. High school students cannot smoke on the school premise. Sometimes the vice-principle will make the round and if he finds someone smoking, he can order him to stop smoking. However, if kids were smoking just outside of the school, he couldn't say anything. ~~If it was~~ In Japan, a teacher is a teacher wherever he may be. When they say don't smoke, it carried weight wherever he went. So it was very consistent. Not here.

Washizu: I don't understand the system here either. Once our house was burglerized. It was in Isleton. So I notified the police that my house was burglerized. Well, he said, "I'm a police for the city and I can't go out to the county to take care of it." I thought it was strange. ~~funny.~~

Miyasaki: You must have been in a different district.

Itano: However, she must ~~gone~~ go to the closest place for ~~this~~ protection.

Washizu: I don't understand that, because we were in the same Grand Island. So I felt that he was running away from his responsibility. Even in this town, the police will come after the burglers who are running away. It's because they were worried about their own safety.

Itano: When we were raising children, we could say whether or not they could associate with certain other children. Nisei were

very obedient. However, nowadays, children have too much freedom. Parents have to worry about them very much. When our children were growing up, we could tell where they were and what they were doing.

My son, Harvey, never said anything about himself and his acheivements at school. Others' parents used to tell me about his activities. His friends used to tell their parents about him, and then in turn they used to tell me. They wouldn't tell me anything bad about him, though.

Takatsuki: The ~~world~~ community was much ~~smaller~~ closer then.

Miyasaki: I feel Japanese parents were respected by teachers, too.

Takatsuki: Children's education begin when ~~they~~ are very small. My niece in Texas brings her two children to their Sunday School every Sunday. The younger one who is 3 now said, "Grandma, why don't you go to church? I go to church dressed up. It's very good to go to church!!" Children must be trained from childhood.

Washizu: .....this man took 3 children and went back to Japan right after the war. He said he and his family were placed with the people who came back from Manchuria and Taiwan. When they were fed, the food looked like chicken feed. So he was looking at the food for a while. Then a refugee from Manchuria came by and said, "Oh, are you through with it? Can I take it away from

you?" and he took it away and ate it up.

One day he asked the waiters, "Would you please give us a little better food?" Then the waiter said, "I can't do anything about that. Talk to the cook!" In ~~the~~ comparisen to the refugees from Manchuria and Taiwan, The American situation was much better. The WRA told us to take as much as we can carry. So some people wore 2 to 3 ~~underwears~~ garments, 2 pairs of pants, and 2 overcoats. On the other hand, people from Manchuria didn't have anything, they say because it was in August.

In Japan there were quite a few thieves after the war. ~~Those~~ People slept with a big stick, ~~papa and his boy~~, so that when a thief came in, they could fight him back.

I went to visit Japan in 1949. People in this church gave me a farewell party. I felt like I was a ~~king~~ Royalty or something. I also received a party from a Kenjin Kai (prefectural association). I met the person whom I was talking about. He told me, "Every time I see my children's face at sleep, I say to them in my heart, "Please forgive me. I made such a bad judgment. We left a country where there ~~were~~ was everything abundantly and came to this country where there is nothing. Please forgive me."

This father was really emotional about it. Because this father told his children that Japan was a very good country and that's why his children came with him. However, the situation was completely different.

Miyasaki: However, Tule Lake was very rough for a while. We had to leave for Colorado. Didn't you go with us?

Washizu: Yes, we did. However, we were in a different passenger coach. We all were together. Life is sucha long journey and there are lots of things which happen. I don't know how I survived to this day. Rev. Takarabe, you should go to the Tule Lake Pilgrimage (1974). You will hear all kinds of stories. There are many people who diad in the camp. They died with a great deal of regrets.

We used to call the camp (Tule Lake) <u>haisho no chi</u> (a land of exile). When we wrote a letter, we opened it with a line, "We have been looking at the moon for so many months/years from the land of exile."

Q: What do you mean by <u>Haisho</u>?

Washizu: It means that we were sent away to the land of exile.

Miyasaki: You know Sugawara, Michizane who was sent to exile. He composed a poem from the place of exile saying, "I am looking at the moon from the land of exile." He was sent to a very lonely place, so he expressed his feeling in a poem. Well, we all experienced the same loneliness and hardship.

Washizu: Well, then the news came to us at Colorado that Japan had lost, people were beside themselves. Their faces were pale and no one said a word. All Issei were walking like they had no bones in them. Because many people thought that Japan would win. So no one dared to look at others' faces. No one said a word.

It was unconditional surrender, such a miserable state. I feel it was really great that Americans lifted the Emperor alone.

Miyasaki: It was because of the good will of Chiang Kai-Shek. He did a lot of good things for Japan. Unfortunately China was divided into two.

Washizu: After the war, we were wondering where I should go; to the East, or Japan or to California. I thought about this every day. At that time, Rev. Nakamura extended his saving hands to us. I will never forget his kindness. He was always smiling. (After he opened a hostel at Parkview), he went to the railroad station everyday to pick up Japanese people who were coming back to Sacramento. At that time, Nisei were holding small babies. They came to our church and ate meals. Then Rev. Nakamura would help them to get settled, or help them to go to the East.

Rev. Nakamura was very helpful to Japanese community. I really feel we ~~are~~ were lucky to survive ~~though~~ those ordeals. There are many people who had lost their lives because of this evacuation, though.

There were many Issei who were interned. The government didn't want leaders to be around, so they put them in internment camps. There were lots of people who died there, too.

There was a man who had worked as the president of the Japanese Association in Isleton. He had a heart condition. However, the FBI

agents forced him to get ready to be ~~incarsolated~~ incarcerated .....

(The conversation ends at this point.)